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however, ceremonial purity is not necessary because there is no union without moral consent.

“Five Epistles to the Philippians” (J. E. Symes in the *Interpreter*, X, No. 2 [January, 1914], 167-170).

The writer proposes and defends a reconstruction of the correspondence between Paul and the Philippians which he believes sweeps away all difficulties. The reconstruction is as follows: (a) a letter by Paul after leaving Macedonia in A.D. 56 reporting progress. They then send him the first of the gifts referred to (4:16) and inform him of the arrival of the Judaizers in Philippi who disparage the work of Paul. (b) St. Paul writes a second letter (3:2-4:9), acknowledging the gift. In this he deals with the attacks made on him (3:2-6), gives a personal vindication and exposition of his faith (3:7-14), following with personal messages and benediction (3:15-4:9). The Philippians did not keep the record of their own generosity, with which the letter began. Date A.D. 58. (c) A third letter, acknowledging their second gift, which, as probably merely containing thanks for their generosity, perished. Date A.D. 59. (d) A third gift followed. A fragment only of Paul’s reply is preserved in 4:10-20, the early and formal part being destroyed, so that the remaining part begins with a “But.” Date, A.D. 60. (e) Finally, the whole epistle, 1:1-3:1, together with 4:21-23, having nothing to do with any gift, but being a grand statement of Christian theology and Christian duty worked out in the enforced leisure of the apostle’s captivity in Rome. Date A.D. 61. (f) Some scribe inserted the preserved fragments of the second and fourth letters (b) and (d) before the benediction of Paul’s fifth letter (e) but abstained from any editorial work.

“Tertullian’s Laienstand” (Hugo Koch in the *Zeitschrift für Kirchengeschichte*, XXXV [1914], 1-8).

Koch emphasizes *De exhort. cast. C. 7* as the decisive passage where Tertullian classes himself with the laymen: “Nonne et laici sacerdotes sumus?” “Are not we laymen also priests?” He maintains against Karl Kastner that the force of this passage is not weakened by the fact that Tertullian is supposed to have been a Montanist when he wrote it. He shows that Tertullian as a Catholic derived the distinction between laymen and priests not from divine but from church law. He holds that in whatever way Jerome’s statement about Tertullian’s priesthood may have arisen, Tertullian never at any time became a priest.

“Zur Vorgeschichte des ephesinischen Konzils” (Eduard Schwartz in *Historische Zeitschrift*, 3d Series, Vol. XVI, Heft. 2 [1914], 237-63).

This article is concerned with the church politics of the first half of the fifth century and grew out of the author’s plans to deal with the church politics involved in the history of the councils of Ephesus and Chalcedon, the completion of which plan has, however, been indefinitely postponed. The church politics of this period are represented as being dominated by the ambition of the patriarchs of Alexandria; in particular, by their determination to thwart the effort of the emperors to make the patriarchate of Constantinople superior to that of Alexandria. The day in which Nestorius, when called from Antioch to Constantinople, becomes involved in a controversy over the cult-word “God-bearer” applied to the Virgin is clearly brought out. This situation Cyril of Alexandria is represented as turning to his advantage. By